1:Murphy and Quain E-4,5 (1938) 1955
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clouds of tobacco smoke were first blown over the affected area by the curer who then, with noisy inhalations, sucked that part of the body in which the ailment appeared to be localized. Insofar as Quain was able to determine, no foreign objects were "extracted," and he was not given any explanation as to why the treatment worked.

Knowledge of curing was widespread among the men. All the men knew how to use botanicals, and over half, all said to have been taught by Matiwana, knew the art of *jau'kath*. Men cured their wives, children, or other close blood relatives. When Aloari was treating his son's ringworm he was asked by Quain whether he would also treat a young boy who was only indirectly related. Aloari refused because the boy had closer kinsmen who could perform this act. Kayaru developed a swollen breast, and it was Yanahi, her sister's son, who performed *jau'kath* on it. All men treated the members of their biological families with medicines, but those who did not know the shamanistic cure relied on a practitioner from outside the immediate family.

Matiwana treated his son Yati without recompense, but when his daughter's husband became ill, the latter paid him for the cure with a pot. The kinship ties by which curing was free to certain relatives probably corresponded closely to the pattern of gift-giving obligations. Payments for medical treatment were called *okei pop* (medicine gift). Quain was usually given small payments for the many cures he performed for the Trumaí. In no case could it be said that any curer derived a significant income from his services.

Group Curing Ceremony

The only time that Quain witnessed the group curing ceremony (*kevere*) was on an occasion two weeks after his arrival. He noted the formal aspects carefully, but he was unable to ascertain their meanings, since his command of the language at that time was so meagre.

Maibu's wife, Matavitsa, was sick and wasted when Quain arrived in the village. Her husband had been treating her for some time by the shamanistic means of tobacco smoke and sucking, but with little success. It was decided to hold a ceremonial cure, although shamanistic techniques were not ruled out. Nearly all the adult men of the village gathered in Maibu's house for the ritual, which lasted for three hours. No women were admitted, and the door was kept closed. The *kevere* was strictly prohibited to females, and the men would not even talk of it in their presence. The women seemed to regard Quain's status as doubtful, for Maibu's sister told him that he would die if he entered. He refused to be dissuaded, and upon entering was motioned to a seat.

The men were ranged in a broad semi-circle along the side of the house opposite the sick woman's hammock. Matiwana, who was in charge of